

The sample of great loyalty

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Abstract: There are scientific facts about friendship between great thinker Navoiy and Khusayn Baykara. Contribution of two friends to history of XV century uzbek literature, their service to development science, culture, spiritual life have been generalized and analyzed. In the works of Navoiy description and references devoted to Khusayn Baykara were illuminated successively.

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1. Introduction

Great thinker Alisher Navoi expressed his thoughts and views in different colors about Khusain Boykaro’s personality from ode “Khiloliya” to “Devoni Foni”, he was confederate, companion, like-minded with him. In the process of typological-scientific study of Khusain Boykaro’s image in the writer’s work we can come to the following conclusions:

1. Khusain Boykaro is fair, tradesman Temur ruler.
2. Protector of all sides of life, education and culture.
3. Artist of art, scientist of poetry, and he was skillful creator.

Ode “Hiloliya” was written in 1469 and was devoted to Khusain Boykaro’s praise was consisted of 35 distiches. Significance of this work is that Navoi described new ruler Khusain Mirzo as protector of knowledge, well-educated king, he expected from him great works. That’s why king gathered around himself poets, artists, legal scholars, he praised them, but he declared about horseman once. Particular attention was given to Khusain Boykaro’s skillfulness, cuteness.

К-эй, юзунг зоҳир қилиб байрам сабоҳи сафватин,

Анда қошинг айлабон пайдо янги ой ҳайъатин (1,681).

Alisher Navoi was surprised to the couplet and Khusain Boykaro answered to the couplet which was expressed by beloved by an impromptu way.

К-эй, ҳилолинг майли айлаб тоқ кўнглум тоқатин,

Жон бериб, ёд айлагач ийди висолинг жаннатин (1, 681).

Alisher Navoi talked up his friend’s cuteness, power.

Филбадиҳа деб бу матлаъни ўқуб, юз офарин,

Хусраву Салмону Жомий руҳи англаб нудратин.

Шоҳ чу қилди бу матлаъни адо, мулку малак,
Чекти ун, деб офарин бирла дуойи давлатин (1,681).

In writer’s work the poem which began in the 8th gazelle “Ҳар гадоким, бўрғейи фақр эрур қисват анга” in “Garoyib sigar” divan, was spoken the features of Boykaro, impressionability which is not watched in other kings.

Шоҳлиғда ғояти дарवेशлиғдин кўрмайин,
Бўрғейи фақрча заркаш сарири рифъатин.
Шоҳлар дарवेशию дарवेशлар шоҳики, Ҳақ,
Шоҳ қилди сувратин, дарвеш қилди сийратин (1,28).

2. Material and Methods

To see such much features and virtue in one person it must be to be talented and gifted person as Alisher Navoi. An important significance of skillfulness and talent of Alisher Navoi is that “Hiloliya” was written in the way of Khusayniy’s gazelle, from start to finish was written in the rhythm рамали мусаммани маҳзуф (руқнлари ва тақтиъи: фоилотун фоилотун фоилотун фоилун -V--|V--|V-|-V-). In our opinion the poem which was written by Khusain Boykaro not completed in gazelle, but was written as Khusayniy’s impromptu. So, Alisher Navoi praised greatly Khusayn Mirzo, he wanted to see humanities, fairness, nobility and he wanted him to be the king who loved his people. That’s why in

“Hiloliya” was pointed literary place of king and poetical talent.

An image of Sultan Khusayniy was expressed in Alisher Navoi’s Persian ode. Poet noted in the ode “Sittai zaruriya” the following “Ас-султонун бинн-ус-султон муиз-зус-салтанати вал хилофат Абулғозӣ Султон Ҳусайн Баҳодурхон”. Khusain Boykaro knew the value of word, and Navoi was apprentice to

him in poetry style: “ва шогирдидар санъати шеър ва услуби назм ва нисбати табъи суханшинос ва зехни хирад иқтибоси он ҳазрат мутаякқин ҳам бад-он навъ маъмур гашт” (2,192).

In “Fusuli arba” which was devoted to Khusain Boykaro in the conclusion of “Saron” ode, there are important biographic couplets of close friendship Alisher Navoi and Khusayn Mirzo.

Шоҳо! Чу з-аввал ба ду сад айб хариди,
Ин бандаи бефоиди хечмадонро.
Беҳтар зи туам кас нашиносад зи баду нек,
Аз неку бади ман чи якиро, чи гумонро.
Аз айбу хунар ҳар чи ту гӯйики чунони,
Ман банда қабул аз дилу жон карда ҳамонро

(2, 76).

(Hey king! You bought this unnecessary and insignificant person yourself. Only you know my bad and good sides. It is up to you countenance or reduce my bad and good sides. Whatever you say about me – I admit them with pleasure).

As it is known from history, when Khusain Boykaro sat on the place king in 1469, he asked Samarkand king Ahmad Mirzo to let Alisher Navoi to return to Heart. The following words were written in letter:

Неча бийик айласанг сўзунгни,
Ондин бийик этгабиз ўзунгни.

In the following couplet Navoi “икки юз айб билан сотиб олиб эдинг” pointed as he mentioned that he was called to Sultan’s palace. Khusain Mirzo kept his promise, and it was historical truth of eternal friendship between these two great persons. So, only Khusain Boykaro could understand Alisher Navoi as real person. In other parts of notes of “Fusuli arba”, the thoughts and views in “Saron” was improved.

3. Results

Written in 1485 “Risoi Khusayn Baykara” on the one hand is sung the founder of both worlds - Allah. Last prophet is exalted - Muhammad. The main thing, affirms, that the person created as the highest essence is obliged to thank the Creator that, he gave him life, created all conditions, created as the most respected of all essences, and should accomplish all farz and sunnat. On the other hand, Khusayn Baykara is proud of that knowingly spends the life given by Allah, honours, and cares of the world and well-being in the country. Famous A. Abdugofurov marked¹, that he in a short fragment reflects his activity: building of mosques and madrasas, hotels; did not suppose as former kings of oppression, robbery, crushed not obeying robbers. The words stated by him help us to present more completely the image of Khusayn Baykara.

Khusayn Baykara in the treatise said that during the kings ruling lived many great people, pointed, that

the most knowing and noble among them, pearl rivers of noble qualities and a sun light of wisdom² was mavlyana Abdurrahman Djami. The author sings the personality, greatness of Djami as the scientist and the poet having written gazelles, poems. After he described, the huge creative prowess in the world of Turkish of his close friend Alisher Navoi. Especially glorifies the great genius, comparing his “Khamsa” with Nizami and Hosrav Dehlaviy. Khusayn Baykara asserts that divans and Alisher Navoi’s poems is there is not equal not only in Turkic, but also in the Arabian, Persian world. The treatise is small, however very valuable a source in studying the personality Khusayn Baykara, Abdurrahman Djami and Alisher Navoi.

From his childhood to his death Khusain Boykaro respected, listened for political, economic, cultural matters, accepted advice with pleasure of confederate, like-minded, adviser, compassionate Alisher Navoi. Even in difficult situations, contradicting to him, he respected Alisher Navoi’s authority. We can notice it in “Makorim-ul-ahlok”, “Badoiul-vaqo”. Especially in story “Khusain Boykaro and horseman” of “Badoiul-vaqo” can be example. Pahlavon Muhammad left feast of Khusain Boykaro, the king gathered all statesmen in the midnight, set fire all torches, and ordered pahlavon to wear the cloth of horseman as jester because he went to horseman. Navoi entered the palace on horse, when he heard about an accident; he dropped to knees of king:

- My king! I and Pahlavon Muhammad swore that we would be in the same cloth forever. Please order to bring me the cloth of horseman.

Khusain Boykaro surprised and set aside his order. Pahlavon Muhammad who was famous all over Hurosan escaped of being shame.

There is one story from Vosify book:

One day Amir Kabir was talking with the king Khusain Boykaro. The king asked:

- What news in the country? What people’s opinion about me?

-Peace. Our people live well beneath your governing, - answered Amir.

-I want to know people’s opinion about me?—said the king.

-Our people praise you and pray for you, - answered Amir.

Given story from one side was showed the friendship between Khusain Boykaro and Alisher Navoi, and from the second side the king was represented as fair and powerful person.

4. Discussions

In the message of Khusain, was mentioned that Alisher Navoi was deserving king “khusravnishoni”, successor of Khusrav Dehlaviy, the real king of poetry.

In “Saddi Iskandariy”:

Хаёлимда кишваристонлиғ кириб,
 Мамоликда сохибқиронлиғ кириб.
 Бу андешадин эрди кўнглумда шайн,
 Ки, бўлди кўнгул мойили “Хамсатайн”,
 -in answering to his couplets, Khusain Boykaro
 praised his friend:

Эрур сўз мулкининг кишварситони,
 Қаю кишварситон хисравнишони.
 Дема хисравнишонким, қахрамони,
 Эрургар чин десанг сохибқирони (5,14).

In autobiographic poem “Kelgusi” in
 Khusayniy’s divan which is devoted to Alisher Navoi,
 you can see real friendship, love, respect and
 faithfulness. King Khusayn Boykaro considered poet,
 great composer Alisher Navoi leader for himself,
 respected him as head, and hoped to visit his hut.

Ғам ема махзун кўнгулким, дилрабойинг
 келгуси,

Базми айшинг тузгучи ишратфизойинг
 келгуси.

Айлағил парвоз, эй шаҳбози химматким
 букун.

Тойири қудс ошёнинда ҳумойинг келгуси.

Тийра шомин ҳажрида қўб қолма тонгким,
 меҳр ила,

Субҳи давлатдек чиқиб тобанда ойинг
 келгуси.

Ғам ема, лаб ташна ҳижрон даштида ҳайрон
 қолиб,

Ким, зулоли васл ичарға раҳнамойинг
 келгуси.

Эй Ҳусайний, қилмағил ишрат навосинким,
 букун,

Ким, гулистони нишотингда Навоийинг
 келгуси (5, 150-151).

4. Discussions

We can guess from the meaning of the poem that
 during the creating the poem Khusayniy’s friend,
 adviser, adornment Alisher navoi was far from Hirat.
 Navoi who was unanimous, confederate from his
 childhood, the following rhymes were written in
 paper. That’s why they always thought about people’s
 peace and abundance. Friendship between Khusayn
 Boykaro and Alisher Navoi was very important for
 two periods:

Firstly, both friends were patriot of their country,
 for Hurasan state’s independence and peace, they
 work unanimously in all aspects of their state.

Secondly, both friends watched each other,
 marked fairly, in literary processes they were
 acknowledged, we can say that this can be instance
 and nonesuch for us.

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